

6-25-1962

Evangelical Visitor - June 25, 1962 Vol. LXXV. No. 13.

J.N. Hostetter

Follow this and additional works at: <https://mosaic.messiah.edu/evanvisitor>Part of the [History of Religion Commons](#), and the [Religion Commons](#)Permanent URL: <https://mosaic.messiah.edu/evanvisitor/1889>**Recommended Citation**Hostetter, J.N., "Evangelical Visitor - June 25, 1962 Vol. LXXV. No. 13." (1962). *Evangelical Visitor (1887-1999)*. 1889.<https://mosaic.messiah.edu/evanvisitor/1889>

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.

Evangelical VISITOR

June 25, 1962



Attendants at the 20th convention of the National Association of Evangelicals in April, in Denver, Colorado, crowd the banquet occasion for an address by Dr. Billy Graham. Delegates from many churches pledged their renewed efforts to the task of making Christ known through their combined witness as the NAE and in their respective denominational programs.

EXTENSION

God blest the work until further numerical growth was impossible with the limited facilities. The congregation decided to build and were guided to the purchase of lots which provide a most beautiful location for a church. The first service in the church was on Easter Sun-

Selvar the Seer Sez,

What ample provision we do find in the death of Christ on the Cross of Calvary!

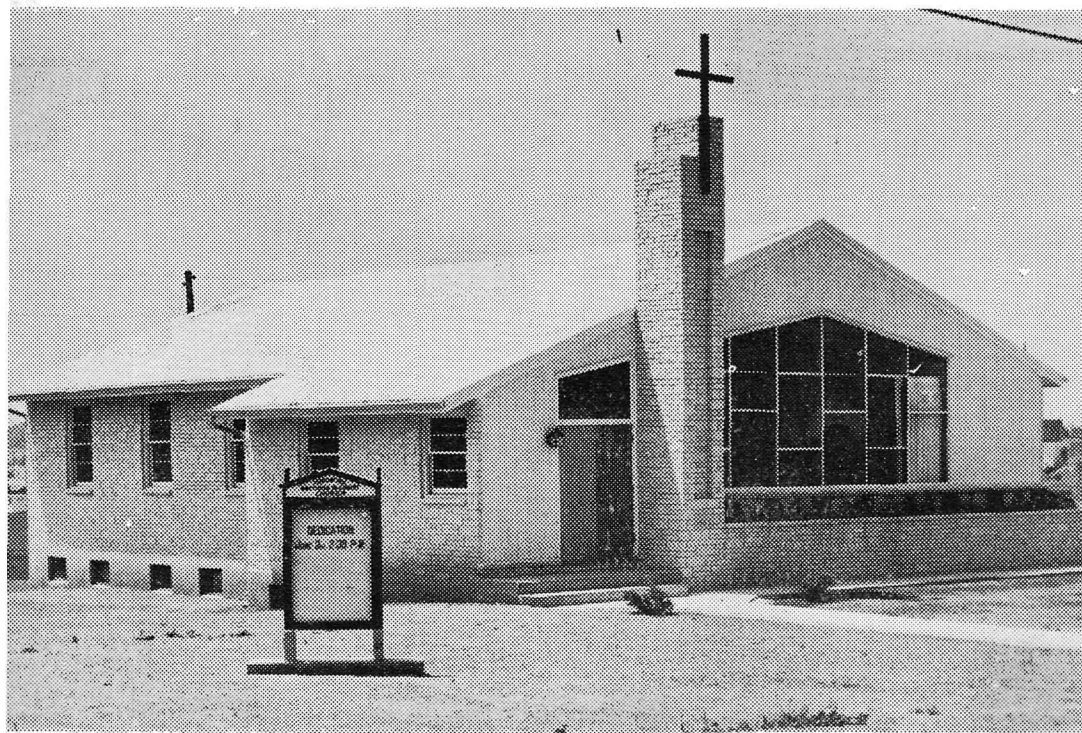
We are told by the Bible scholar Eder-sheim that at times as many as 256,000 animals were slain and offered at one Passover. "In those sacrifices there is a remembrance of sin every year." Even so, though "offered year by year continually (could not) make the comers thereunto perfect. For it is not possible that the blood of bulls and of goats should take away sins."

Think of that!

Then think of this: "This man (Christ) after He had offered one sacrifice for sins forever (a single sacrifice for our sins that shall avail for all time), sat down at the right hand of God . . . For by a single offering He has forever completely cleansed and perfected those who are sanctified (consecrated and made holy)." What joy to know the testimony of the Holy Spirit, "I will remember their sins and their iniquities no more!" And to be confident that "where there is absolute remission—forgiveness and cancellation of the penalty—of these (sins and iniquities) there is no longer any offering made to atone for sin." (From Heb. 10:1-18) with help of the Amplified N.T.)

Now let us sing with P. P. Bliss:

*Once for all, O sinner receive it;
Once for all, O brother believe it;
Cling to the cross, the burden will fall,
Christ hath redeemed us, once for all.*



RED LION CHURCH DEDICATION

THE beautiful and strategically located church pictured above was dedicated Sunday afternoon, June 3, 1962.

Following the Sunday School session, Rev. Albert H. Engle, who has been serving as overseer of the work under the administration of the Board for Home Missions and Extension, brought a message based on Matthew 16:18.

An audience of nearly 250 filled the sanctuary for the afternoon dedicatory service. Participating in the program were Rev. Kenneth C. Steckel, pastor of the local Christian and Missionary Alliance Church; Dr. C. N. Hostetter, Jr.; Rev. Charles Rife; Emerson Frey; and the pastor, Samuel Lady. The builders, Seachrist and Anderson, participated with the financial report and the key ceremony. Brother Hostetter presented a challenging message from John 20:21, entitled "The Master's Mandate."

Regular services were begun in Red Lion in September 1960 in the basement of the home of Mr. Kenneth Seachrist.

day about six months after the Ground Breaking Service.

The lot, church building with full basement, and the furnishings installed at the time of dedication cost about \$23,000. The services of the contractors, as well as the donated work of the pastor and others account for the relative low cost of the building. The church is so constructed as to permit enlargement as the Lord continues to bless the work. The dedication offering was \$666.00. The congregation is assuming, in a very creditable manner, the financial responsibilities involved.

This work provides another significant milestone in the consecrated and fruitful services of the pastor, Samuel Lady, who has previously shared very actively in the erection or remodelling of four different churches in three different states. The prayers of the Church are solicited as he continues the leadership of this congregation which presents to him a great challenge.

EVANGELICAL VISITOR

Volume LXXV

No. 13

Official Organ of the Brethren in Christ Church, published bi-weekly by Evangel Press, Nappanee, Indiana, to whom subscriptions should be sent.

Purpose: To publish the Gospel of God's grace—a complete salvation through the atonement of Jesus Christ the Son of God, made effectual by faith in Him; the walk in holiness by the power of the indwelling Holy Spirit; and the pre-millennial second coming of our Lord.

Editor: J. N. Hostetter, Clarence Center, N. Y., to whom all material for publication should be sent.

Editorial Council: J. N. Hostetter, Editor. Ray Zercher, Office Editor, H. A. Ginder, C. W. Boyer, H. G. Brubaker, Roy Sider, Isaiah Harley.

Page Contributors: World Missions: Mary Kreider, Campbelltown, Pa.; Missions in America: J. Wilmer Heisey, Bloomfield, N. M.; Preachers: E. J. Swalm, Duntroon, Ont.; Home: LeRoy Walters, 925 Homberg Ave., Baltimore, Md.; "Today's Yesterday": C. O. Wittlinger, Grantham, Pa.

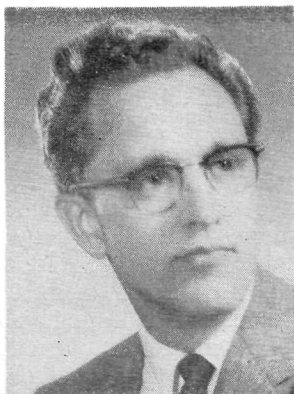
Brethren in Christ Publication Board, Inc.: H. G. Brubaker, C. N. Hostetter, Jr., Isaiah Harley, Joseph R. Aiken, J. Wilmer Heisey, Samuel F. Minter, Paul Hostetter.

Subscriptions: \$3.00 per year. New Subscriptions: \$2.50 per year; Gift Subscriptions: \$2.50 per year; Sample Copies free.

Mailing label indicates expiration date. Include both old and new address with requests for change of address.

Entered as second-class mail at Nappanee, Indiana.

MEMBER  EVANGELICAL PRESS ASSOCIATION



Building a Church Hymnal

Ray M. Zercher

WHAT is a hymnal?

It is a useful part of the usual church furnishings, a convenient compilation of songs and hymns which permits general participation in the song service. It is made in much the same way as any book — paper, ink, binding.

But, as with any book, the real value is realized only in the interaction of mind and page. The real hymnal is discovered only through an appreciative response to that unique marriage of words and music found in a successful song. As this response moves to the higher, spiritual level, the hymn fulfills its purpose as a means to worship.

Where do hymnals come from?

Although the purpose of a hymnal is primarily spiritual in nature, much human effort is required in its production. The discovery of the nature and extent of this effort has been the privilege of the Hymnal Committee who, a few years ago, were assigned the responsibility of producing a new hymnal for the Brethren in Christ Church. Their purposes and some of their methods will be briefly stated here.

After several years' study of the music needs of the Brethren in Christ Church, the General Conference of 1958 approved the production of a new hymnal. For this purpose the Hymnal Committee was increased from three members to ten.

As the committee undertook the assignment it was soon discovered that another church of similar doctrinal position was also interested in producing a new hymnal. After an exploration of our common interests and a consideration of the advantages of a combined effort, General Conference approved collaboration with the United Missionary Church. In the later work of the committee, now composed of representatives from both denominations, the prospects for a mutually beneficial working relationship were fully realized. The broader base of experience and counsel was a valuable resource in meeting many problems in designing a hymnal to meet the needs of our respective churches.

Complete unanimity of opinion was neither anticipated nor achieved, either between the two representative groups or among the members of either group. But the counsel of many minds repeatedly indicated the proper course for action. And, above all, there prevailed a spirit of Christian comradeship and courtesy which only selfless dedication to the highest purposes could produce.

The committee personnel represented a variety of backgrounds and training. They were fortunate in having the leadership of Professor Earl D. Miller, of the Messiah College faculty, who served as editor. Other committee members representing the music profession were: Royce Saltzman, of the Upland College faculty prior to his continuing his graduate studies in music; Myron Tweed, representing the United Missionary Church but also of the Upland College faculty; Emerson Frey and Ronald Sider, both of

the Messiah College faculty; Ray Swalm, teacher of music in Ontario schools; Franklin Lusk, United Missionary representative, of the Houghton College music faculty; Richard Carpenter, United Missionary student of church music; and Raymond Niesley, teacher of music in the Dayton, Ohio schools, who served as chairman of the committee.

Several members combined their interests as pastors or church leaders with their concern for church music: Rev. Erwin W. Thomas, pastor of the Fairview Church, Englewood, Ohio, and former manager of Evangel Press, Nappanee, Indiana; Rev. Jesse Steckley, Gormley, Ontario; Rev. Ira Wood, United Missionary pastor of Brown City, Mich.; Rev. LeRoy B. Walters, pastor of the Marlyn Avenue Brethren in Christ Church, Baltimore, Md.; and Rev. John E. Zercher, a former pastor who now serves as publisher for the Brethren in



The Hymnal Committee, comprised of Brethren in Christ and United Missionary Church representatives, seen at Bethel College, Mishawaka, Indiana, August 1961. L. to r. front row: Emerson Frey, Raymond Niesley, C. N. Hostetter, Jr., Earl D. Miller, Ray Pannabecker, Franklin Lusk, John Zercher, Ronald Sider. 2nd row: Richard Carpenter, Ray Swalm, Jesse Steckley, Erwin Thomas, Royce Saltzman, Myron Tweed, Ira Wood, LeRoy Walters, Ray Zercher. The occasion is one of several meetings by this group.



Editor Earl D. Miller leads in a discussion during the day planning of the new hymnal. Shown are, l. to r.: Rev. Ray Pannabecker, Rev. John E. Zercher, Professor Miller, Franklin Lusk, Rev. Ira Wood (partly obscured), Richard Carpenter, Rev. LeRoy B. Walters, and Myron Tweed. The setting is one of the social rooms at Bethel College, Mishawaka, Indiana.

Christ Church and manager of Evangel Press, who served in ex officio capacity as co-ordinator of the project. Ray Zercher, of the Evangel Press editorial staff, served as committee secretary.

The full hymnal committee met several times to plan the new hymnal and to choose appropriate selections. The campuses of Messiah College, Grantham, Pa., and Bethel College, Mishawaka, Ind., provided excellent facilities for the work of the committee.

The committee carefully planned the format of the hymnal, providing for the many features which make a hymnal more than a collection of songs. Provision was made for inclusion of selections to cover the various aspects of Christian faith, fellowship, and service. Further planning included indexes for tunes, meters, authors, composers, Scriptural allusions, topical listings, and alphabetical listings. For the planning of the section of Scripture readings the committee called on the counsel and service of Dr. C. N. Hostetter Jr., of the Messiah College faculty, and Rev. Ray Pannabecker, president of Bethel College.

In the initial search for the best selections, each committee member was asked to submit songs of his own choice from hymnals made available to him or from any other sources. Although this procedure brought together many duplicate selections, it was considered the best means to insure adequate and unrestricted coverage of the vast field of church music. After duplicates were eliminated, the committee considered each selection individually by singing it, hearing it played, or both, while referring to the selection in one of the many hymnals before each member of the committee.

There were free and extensive discussions on the relative merits of particular selections under consideration. These discussions seemed, at times, digressions from the task at hand, but the value of shared opinions can hardly be overestimated as a means to crystallizing a coherent critical framework within which impartial decisions could be made. In the light of group counsel, individual members were frequently brought to an awareness of personal preference on one untenable basis or another. But, again, there was a remarkable meeting of minds and spirits as they prayerfully planned for the highest spiritual blessing for all who would use the new hymnal.

After the total committee made basic decisions and made choices of selections, each member was given an assignment in research for information on the chosen selections, in editing text or music, or in ferreting out details relative to the use of certain numbers. Many pastors and other qualified individuals shared in detailed assignments, thus providing an even broader base of counsel. The committee was also able to present their proposals for the new hymnal to the Board of Bishops of the Brethren in Christ Church for their approval and further counsel.

The scope of this article does not permit tracing of the detailed procedures which were involved in the preparation of each selection, including copyright clearance, editing of music and text, research into origin of text and tune, indexing, many readings and rereadings of proofs, and the final making of printing plates by the engraver. Following the hymnal through the press and the bindery and an account of the planning necessary for its promotion and distribution

would entail additional chapters. But every operation was performed with utmost care to produce a hymnal of maximum value. If the hymnal bears marks of human fallibility, these do not appear through lack of concern for accuracy.

No one will find in the new hymnal all the selections he would like to see included there. This is equally true for any member of the Hymnal Committee. But it has been the committee's aim to choose selections of lasting value for a hymnal of maximum versatility for groups of various ages and on any occasion of Christian assembly. The new hymnal does not cater to current fads in music; nor does it major in hymns of traditional antiquity. It includes those selections from past and present generations which, in the advised opinion of many counsellors, will best augment the purposes of our church in this and future generations.

The values of particular songs and hymns naturally become very personal with our appreciation for them. True objectivity is rarely if ever possible in weighing these values. But the committee has sought to apply objective criteria so far as is desirably possible. It is their conviction that an appreciative response to the wealth of hymns and Gospel songs brought together in *Hymns for Worship* will bring immeasurable blessing to the program of our church.

No man ever prayed without learning something.—*Emerson*.

Selvar the Seer Sez,

The other day I heard a preacher say, "The pulpit is to pull men from the pit."

I don't think he was wrong about it. David said of the Lord, "He brought me up out of an horrible pit . . . and . . . put a new song in my mouth" (*Ps. 40:2, 3*).

Elihu, the preacher who pointed the way for Job to come into an entirely new relationship with God, said of God, "He will deliver his soul from going down into the pit." That is, if that one, any one, will say, "I have sinned, and perverted that which was right, and it profiteth me not" (*Job 33:28 and 27*).

If a preacher is God's messenger with God's message, then his pulpit is an instrument in the hands of God to pull men from the way which endeth in the pit.

I couldn't help but stop and wonder whether God is using my pulpit in that way.



The Tie that Binds

The Story of One of Our Best-Loved Hymns

THE life of John Fawcett (1739-1817) might be taken as a kind of norm for dissenting clergymen in the eighteenth century: poverty, self-education, a gruelling ministry, growing influence, ultimate recognition. Many clergymen did not attain to the final goal, but Fawcett did.

Born in bleak Yorkshire, left an orphan when he was twelve, he was promptly "bound out" as apprentice to a tailor in Bradford. The indentures of that time constituted a contract of slavery. The hours of work for this thirteen-year-old were from 6 a.m. to 8 p.m.! Somehow he learned to read. He mastered *Pilgrim's Progress* by candle-light when his master thought he was asleep, hiding the gleam under an earthen "bushel" and lying on the floor of his attic chamber. From that book he got his first religious ideas, especially the necessity of conversion.

When fifteen he heard Whitefield preach in an open field to 20,000 people who had flocked thither from miles around. John could not resist the appeal; he even told the evangelist he wanted to become a preacher. Whitefield gave him his blessing.

John now joined a tiny Baptist church which held meetings in private houses in Bradford, gradually accustomed himself to public speaking, and was advised by visiting clergymen to preach in the villages round about as he had opportunity. At eighteen years of age he married a girl five years older than himself, with whom he lived happily for many years. Soon the Baptist flock in nearby Wainsgate became interested in him and asked him to become their pastor. Wainsgate was not even a village; it was a straggling group of houses on the top of a barren hill. From it was an extensive view—hill after hill, all as bald as an eagle's head—great bleak moors between which

were narrow valleys with streams at the bottom. The people were all farmers and shepherds, poor as Job's turkey; an uncouth lot whose speech one could hardly understand, unable to read or write; most of them pagans cursed with vice and ignorance and wild tempers. The Established Church had never touched them; only the humble Baptists had sent an itinerant preacher there and he had made a good beginning. Now they wanted John to come and live there. A farmer had recently given a piece of land and the men had built a little church which held one hundred people—horribly damp, with no furniture but stools on which to sit.

So, enticed by a great opportunity rather than by the promised salary of not over twenty pounds a year (approximately \$55.00), John was ordained a minister in 1765, and he and Mary went up there to live. There was no parsonage, so they "boarded around." His house-to-house contacts, his simple goodness, his devotion to everyone's welfare but his own, speedily won the love of all. His congregation grew so that a gallery had to be erected in the meeting house.

Children began to arrive in the pastor's family . . . ; and although the "meeting" voted to raise John's salary to twenty-five pounds if he would take out the "raise" in wool and potatoes, the family found it hard to survive the winter storms on porridge for breakfast, potatoes for dinner, and potatoes for supper. At length light broke. A message from London told that Dr. Gill, pastor of Carter's Lane Baptist Church, was old and incapacitated; would Mr. Fawcett come down and let the congregation hear him preach? Mr. Fawcett went and saw and conquered. He returned with the call in his pocket—much larger salary, much wider field of usefulness,

chance for self-improvement for which he had been starved. He and Mary decided to accept. The announcement was made to the church, the farewell sermon was preached, the bulky items of his furniture and some of his older books were sold and the day of departure arrived. The two-wheeled cart came for the rest of his belongings, and likewise came the parishioners to say good-by.

Shall we draw on our imagination and dramatize what followed?

(Noise of a small crowd; sniffing and soft crying among the women.)

John: "Back the cart up here, Tom. Put the big things in first."

First Parishioner: "We're sorry to see you go, Mr. Fawcett."

John: "It is hard to break away, Mr. Gubbins. You people have been very good to us."

Second Parishioner: "What are we poor folks goin' to do, Mr. Fawcett!"

John: "Put the box under the table, John. — Yes, but I've been here seven years now. You ought to have a change."

Third Parishioner: "We don't want no change, Mr. Fawcett. We love our pastor!"

Woman parishioner (sobbing): "O Mrs. Fawcett, don't go away and leave us! What shall we do when you ain't here any more?"

Mary (starting to cry): "It doesn't seem as if I could stand it, either!"

John: "Here, Tom, put that heavy box in front of the wheels. Any more weight behind will lift old Dobbin off his feet."

(Sounds of sobbing)

John: "Now, Mary, you get up on the seat and I'll hand the children up—littlest first . . . Number two—up he goes!—Number three—up he goes! . . . Number four. Is there room for Tom on the seat? I'll sit on the load. Good-by, everybody! God bless you and send you a better man than I am."

(Sobbing increases): Calls of "Good-by"—"Don't go"—"Please don't go, Mrs. Fawcett"—"I'll always remember that you married me, Mr. Fawcett"—"You'll come back to see us sometime?"

Mary: "I can't stand it, John! I know not how to go." *(Crowd still calling)*

John: "Lord help me, Mary, nor can I stand it either! We will unload the wagon. Tom, get down again; we won't go. I'll hand down the children."

(To the crowd): "We have changed our minds! We are going to stay! *(Noise of crowd stops)*—"you don't seem to understand: we have decided not to go to London. *(To Tom)* Take the stuff off the cart, Tom, and carry it back into the house. *(Pandemonium breaks loose.)* Shouts of "Hurrah!"—"Praise the Lord!"—"Halleluia!"—"They're goin' to stay!"

(Continued on page eleven)

Our Family Tradition

LeRoy B. Walters

I CAN TRACE my ancestry all the way back to the eleventh century," said the friendly photographer. "In fact, I can go back to the time of the Philistines, if I ignore a few broken links in the ancestral chain."

This amiable man was describing certain unique practices and family traditions of his clan which had weathered the storms of centuries. The spelling of the name had never changed, and despite their emigration to points far distant from the homeland, there were certain commendable attitudes and practices which likewise had not changed.

When I asked him what he is doing to preserve the family name and tradition, he pointed with deep emotion to a large portrait hanging above his desk. "He was my hope but, he was killed in action in Korea. He was my only son, and with his death the family name dies."

This interesting experience set me to thinking about my own family. It made me think of our own church tradition as well. Now, please do not drop the magazine because the word "tradition" is mentioned! In recent years, we have given this word a rather unpleasant connotation. We have a tendency to run away from anything that smacks of tradition so that some of the very commendable qualities and practices of our family life have almost slipped away from us.

When one is removed from the "home base" he is more likely to appreciate certain customs and practices which we take for granted. This puts us in the same category as those "who cannot see the forest for trees." We frankly ask the question, What is there in our Brethren in Christ family tradition that is significant and needs to be passed on to the generations that follow? Let us consider one tradition that bears propagation:

THE PERMANENCY OF THE MARRIAGE BOND

We are told by men who claim to know, that our national enemy has a missile, equipped with an atomic warhead, aimed at every major population center in the United States. The thought of this strikes terror to the hearts of many people, especially those who do not believe that a sovereign God will take personal charge of the destruction of this world. Satan has unleashed his power of destruction upon a fundamental in-

stitution of our nation and society. With the failure of almost one third of the marriages, we are faced with a peril far more damaging and deadly than atomic weapons. Millions of Americans are discussing the merits and ethics of bomb shelters while little concern is evident about this deadly cancer which is eating away at the vitals of our western civilization. The statement was recently made in a Problems of Democracy class in a public high school that the family, as we have known it over the centuries, is on the way out, so far as America is concerned.

We have been "conditioned" for this loosening of the marriage bond by a slow and insidious process of degeneration. Many of the men and women of the entertainment world have had disgraceful records of marriage entanglements. As long as they are idolized by those who frequent the theatre, taking no heed to their shameful records of divorce and remarriage and are considered as "socially acceptable," the situation will not improve.

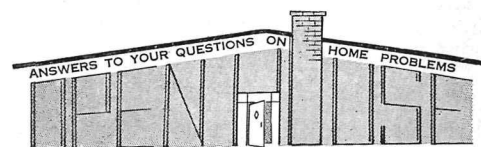
Church history will bear testimony to the fact that we have been largely immune from this scourge. Our record has not been faultless but, *the permanency of the marriage bond* has been a well established tradition of the Brethren in Christ Church. Might it be that the Lord is calling upon us today to "sound an alarm" lest even the sincere believer might be caught in this snare?

We dare not be purely negative in our presentation of truth regarding the home and family life of Christians. It is significant that the Apostle Paul, in Ephesians 5:18-33, follows the command, "But be filled with the Spirit," with some practical advice about the outworking of a Spirit-filled life. In the "love" and "submission" here presented, we have the positive solution to many of the problems of the marriage relationship. In spite of statistics that want us to believe that about fifty percent of the homes of our nation today are unhappy situations, we must first experience, and then declare, that marriage "in the Lord" can, and will succeed!

There is another aspect to this problem, however, that we cannot possibly ignore. Although we are positive and certain in our adherence to this Biblical

principle, we cannot help that we are part of a society that does not share our views. Because of the flagrant disregard of the marriage vows, we must decide on a Scriptural course of action in dealing with those who come to us broken and repentant over their past sins. As our efforts in evangelism become more fruitful, we are obliged to deal with the unenlightened transgressor. Here much charity and patient understanding must be exercised, especially when genuine repentance is in evidence. Here we have the example of our blessed Lord to follow. So far as He is concerned, there is no impossible situation!

Whatever our course of action shall be, we must never throw to the winds our Biblical heritage of the sacredness and permanency of the marriage vows. We dare not compromise on the plain teaching of the Bible on the subject of marriage. The Lord will give us wisdom to be clear in our declaration of His truth, while we, in His name, seek to "lift up the fallen."



1. Do you think it is wrong to kiss on your first date?

Yes, I do. Kisses are expressions of altar-inclined love and are not to be



thrown around like handshakes and hellos. If your first date has been wonderful up to good-night time, do not cheapen the evening with a display of poor restraint. If it has been

a disappointingly dull date, a kiss will not remedy it. If the first date leads to more dates, self restraint will prove both an admirable and necessary quality on the part of both—practice it from the first.

2. Do you think there is anything wrong with a blind date?

Yes, a really blind date, arranged with little or no knowledge of the girl or man to be dated, other than their willingness for a date, is an extremely risky affair and not to be tampered with. On the other hand, a date with a stranger who has been recommended or possibly introduced by a dependable friend of yours is not what I consider a blind date. It should prove pleasant and safe.

3. Does a wife have the right to know what the family financial situation is?

Does she have any voice as to how money is to be spent, saved or otherwise budgeted?

Does she have a right to just take money from his wallet?

It would be a superficial kind of marriage relationship if a husband denies his wife the knowledge of his financial status and income and the partnership of planning a family budget. Marriage, to be sound and successful, must include intelligent understanding of the family finances. Our laws recognize that a wife is entitled to adequate support, but for her to take it from her husband's wallet seems like a sorry alternative to a proper agreement—unless he prefers it so and it is done with his knowledge and consent. The Bible tells us that he who does not provide for his own is worse than an infidel and hath denied the faith, but, on the other hand, Christ warned the man who was insisting on his financial right to "Beware of covetousness, for a man's life consisteth not in the abundance of things which he possesseth." I suggest that the husband should seriously consider the former Scripture and the wife should do the same for the latter. Differences over financial matters could be the evidence of a deeper cause of incompatibility. If this is recognized and a deeper cause discovered and removed, the tree will be removed with the root. It may be wise to seek the advice of a Christian counselor to help resolve these problems.

(It might be helpful, also, to read the latest booklet published by the Commission on Home and written by Eber Dourte.—Page Ed.)

My Kingdom

I am queen of a beautiful kingdom;
God gave it to me for my own.
My castle is a rambling old farmhouse,
And a low rocking chair my throne.

My subjects are dear little children
Who willingly come at my call;
The king is the husband and father,
Who furnishes bread for us all.

Sometimes when I mend little stockings,
Or hear a short prayer at my knee,
I marvel that God in His wisdom,
Presented this kingdom to me.

I often feel weak and unworthy
To guide little footsteps that roam,
To keep them all safe and contented,
In our beautiful Kingdom of Home.

Author Unknown

The CRY of the CITY

This article demands publication—and action. As you read the article, you will understand why.

It is likely that a Department of Urban Evangelism is more necessary in our Church than a Department of Urban Affairs in our Federal Government. Presidents are elected by the city vote. Crime and vandalism make their haunts and headquarters in the cities.

The easy course is for the church to move out into the growing and well-plotted suburbs. True, the gospel must be preached in these new suburban communities, but shall we abandon the down-town to the underprivileged, to the criminal, and to the solicitor of votes? Or shall we stay on to preach the gospel to the poor and the delinquent?

Let your heart be broken, and let God's voice reach you—"Whom shall I send? Who will go for us"—as you read. Pastor Craker has rendered a real service by accepting the challenge of the frontline trenches in the battle for the affections of men, and by sharing with us his suffering and his vision.

THERE is an area of church life beginning to rest more and more uneasily upon the conscience of thoughtful Christian leaders across the country. A recent *Saturday Evening Post* article was entitled, "Our Churches Are Failing the Cities." *United Evangelical Action*, journal of the N.A.E., carried the symposium a few months ago concerning the plight of the churches in the downtown areas of our large metropolitan centers. In almost any religious periodical you pick up there will be some comment concerning the needs of the inner-city church.

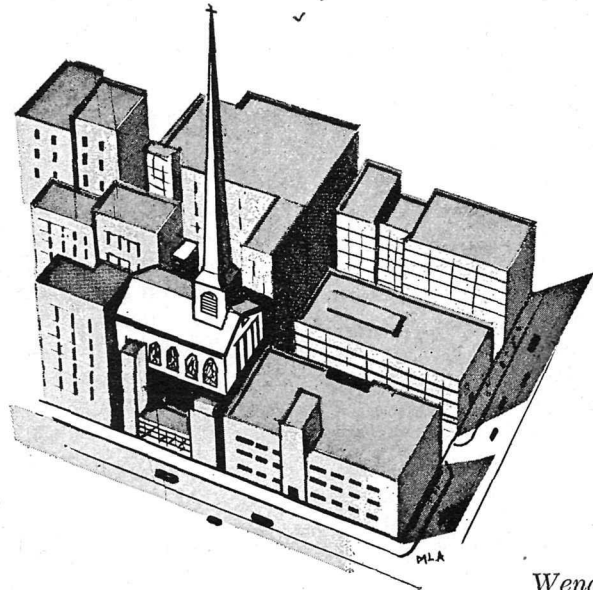
Why this sudden concern about churches that have already been in existence for many years? The answers to that question are many and varied. Specific answers are just about as numerous as the churches themselves, for each is in a setting peculiar to itself, calling for solutions tailored to fit its needs. But

there are some things held in common by all of them.

They are, first of all, churches located in the older, changing neighborhoods of our cities. Economic change affects them. Stable families move out to the suburbs, apartments are subdivided, population density mounts, while economic and educational levels drop. Overcrowding and instability set their stamp upon the neighborhood. Racial change affects them. The highly publicized colored-white tensions often come into play. But other racial and ethnic groups are also often involved. Older cultural lines are breaking down and new ones are not yet formed to take their place. Juvenile gangs thrive in an atmosphere of unrest, and a sense of civic responsibility (often a large factor in deterrence of crime) is very low.

Sharing these common community problems are two types of inner-city churches seeking to make their ministries relevant to the existing needs. The one is the large church that draws its congregation from the outlying areas of the city and suburbs. This church faces the problem of maintaining its ministry in the face of the increasingly difficult task of drawing its members in from a distance over a long period of time. Neighborhood churches offer the inviting appeal of convenience, plus the opportunity of fuller participation by the family in the program of the church (which, by the way, has much to commend itself as a pattern of Christian activity). But the city church must hold onto its members, even though they have moved out of the immediate vicinity, in order to finance its program and maintain leadership for its activities. Coupled

MISSIONS



Wendel Craker

with the problem of maintaining its membership, now moved to the suburbs, is that of maintaining a ministry relevant to the existing needs of the community in which it now finds itself. Often these two do not really mix. As has already been noted, the economic and social orientation of the two groups are radically different. They do not readily feel at home with each other. The feeling of distance is as great on the part of the community residents toward the church, as it is on the part of the church toward the community. Each feels out of its element in associating with the other. The problem of the large city church then, is how to maintain its ministry, finances, and leadership, and yet find a Christian solution to the needs of its neighbors who live on its doorstep.

A second type of inner-city church faces needs of a quite different nature. This is the small church that has no commuting membership, but seeks to draw its leadership and support from the existing community with all its tensions, conflicts, and unrest. This church has no problem of establishing contact with its community. It is in contact! It feels the pulse of its need and the anguish of its heart-cry. But it is faced with the almost insurmountable task of developing a mature leadership from homes that are broken and racked by strife; and of finding financial support from an area that has a high incidence of welfare and relief. It is a church that has an unexcelled evangelistic opportunity. Perhaps its greatest challenge is that of salvaging youth before they become human dere-

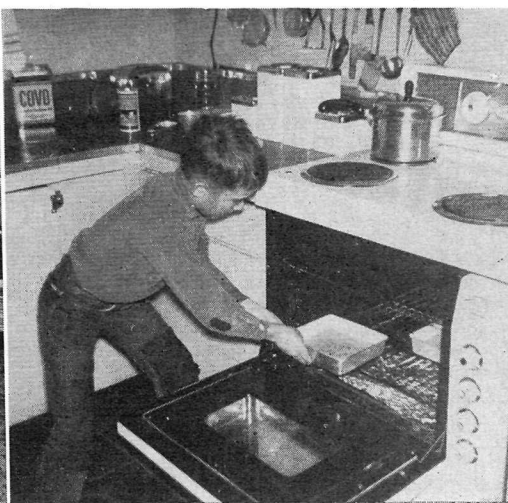
licts. It has a ministry of bringing the balm of healing into lives that have been racked by sin, and torn by the vicissitudes of life. But it is a work that requires patience. Common Christian concepts and convictions are often completely lacking. When a person is saved, very often the church is the only contact that person has with attitudes and ideals that most of us take for granted whether Christian or not. There must be a process of re-orienting the whole outlook of life—a process that takes time, prayer, and great expenditures of effort.

It is to such a church as this that we minister in the heart of Chicago. Its ministry is significant because it gives our Church a voice in one of the neediest segments of our society today.

—Selected by Carl J. Carlson, from the Wesleyan Methodist.



Story Hour.



It's easy with an electric stove.



Basic training.

The Youngways

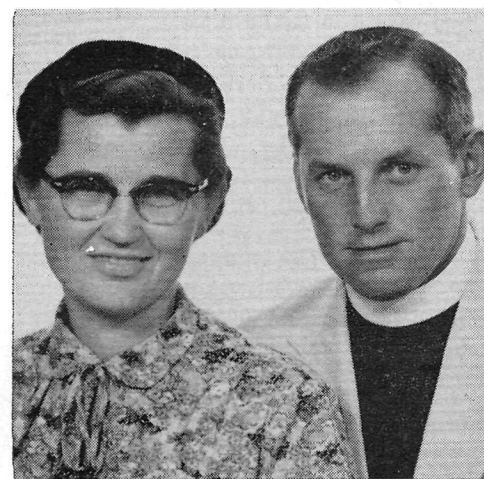
10

Commandments

- I. Thou shalt not complain.
- II. Thou shalt eat what is set before thee without comment.
- III. Thou shalt not monopolize the table conversation.

- IV. Thou shalt be courteous at all times and respect thy neighbor's property.
- V. Thou shalt not talk back.
- VI. Thou shalt wash thy body clean and not deposit thy grime on thy towel.
- VII. Thou shalt leave thy wash basin clean and wash thine own filthy ring from the bath tub.
- VIII. Thou shalt not be a barger, either in another's conversation, study or music practice.
- IX. Thou shalt not handle books or games or piano with dirty or sticky hands. Thou shalt put said books, etc., back into the rightful place after using.
- X. Thou shalt have within thyself a helpful spirit; if not present, thou shalt quickly develop it.

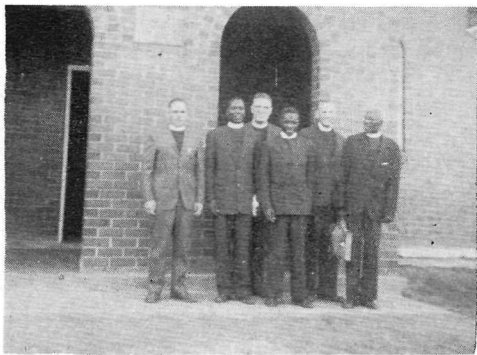
From "Youngways Chatter" B in C Children's Hostel, Bulawayo



Rev. and Mrs. Ira Stern

Evangelical Visitor

In Africa— The Livingstone Church is Built



N. R. Ministers with Bishop Climenhaga. L. to r.: Rev. A. G. Brubaker, Rev. Jonathan Muleya, Bishop D. E. Climenhaga, Rev. S. M. Mudenda, Reverend H. F. Kipe, Rev. P. Munsaka.



November 12, 1961. Part of the crowd of 270 on Dedication Day.



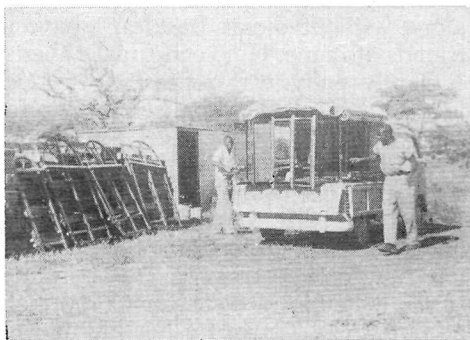
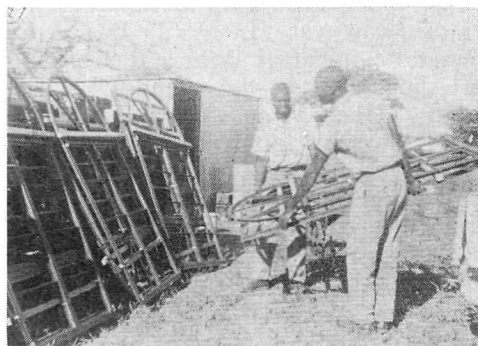
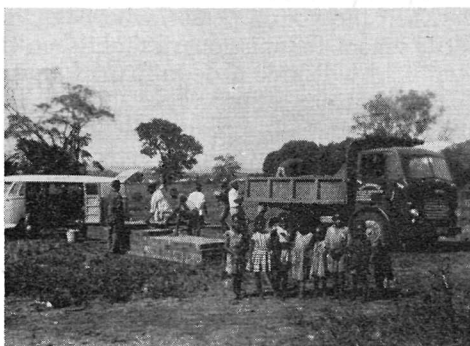
The corrugated iron roof goes on.



Left to right: Foundations from end to end. — Builder Shadrack raising the crosswalls.



Contractor Seth Nkala lays course of bricks. Brother Seth Nhala is a member of our Southern Rhodesia Church Executive Committee. He has gone to Livingstone, North Rhodesia, to help in building the church there. His brother, Joe Nkala, has been helping Brother Stern to build the new church of Nguboyonja, Bulawayo.



From top, left: The first load of bricks arrive on the site.—Windows arrive. Silas and Elijah unloading.—Door frames arrive.—Sand arrives. Pastor Jonathan Muleya, Rev. and Mrs. T. M. Books, and Miss Hossler look on.

Would You Do That?

WHEN Shackleton, the great explorer, was planning what proved to be his last expedition to the Arctic seas, an interesting incident is said to have occurred. I quote it from memory. Shackleton was seated in an office in London and was speaking to a friend about his forthcoming expedition. The friend said, "I am surprised at the publicity you are giving to your new venture; it is rather unlike you." And Shackleton replied: "I have a purpose in doing so; I want my colleague, Mr. Wild, to hear about my plans. He has buried himself in the heart of Africa, and has left no address, but I thought that if I could broadcast the news that I was going, it might filter through into the very centre of Africa, and if Wild knows I am going, he will come."

His friend looked across the table at him and said: "I am sorry to disappoint you, Shackleton, but Frank Wild was in this very office four months ago, and he told me he had finished with the Arctic regions. He was seeking a warmer climate, and he was leaving at once for Africa to shoot big game. He said he would be away for three years, cut off from the outer world, and that nothing would bring him back." And Shackleton replied, "If Wild knows I am going, he will come." Just then the door opened, a boy came in with a visiting card, and the friend looked at it and said, "Wild is here!"

They both turned, and, standing in the doorway was Mr. Wild. It was a dramatic moment as Wild and Shackleton shook hands—the handshake of loyalty. "I heard you were going," said Wild, "the news found its way into the heart of Africa, and when I knew, I dropped my gun, picked up a bit of my baggage, and made straight for home, and here I am. What are your orders?"

Would you do that for Jesus Christ? Would you go to the ends of the earth for Him? Would you drop the job you are doing if He wants you to? Would you put your hand into His hand and tell Him He can count on you? Would you be loyal to Him? It means trusting Him with your whole life. It means placing your hand into His wounded hand and keeping it there. My friend, will you do it now?

That is the challenge that I bring you. To respond to it is to be filled with the very life of Christ Himself, who can turn your restlessness into peace and your defeat into victory.—A. Lindsay Glegg, in a Broadcast Convention address.

As the teen-aged "M. K." returns to the homeland, he faces adjustments that require much insight and fortitude. This article was selected from the "Sudan Witness" to help us understand him and his sacrificial part in the furtherance of the Gospel.

Meet the Teen-Aged Missionary Child

Mrs. Paul S. Craig, SIM Kent Academy, Nigeria

SALLY STEPPED OUT of the airliner into the cool spring morning. The New York skyline glistened in the sun and set bells of excitement ringing in her heart. This was her native land, this Idlewild airstrip beneath her feet.

But was it? Sally's dress was new and beautifully sewn by a loving mother. But its style was last spring's. Sally's shoes were new and fine, but quite unlike the loafers on every passing teen-aged foot. Her English was beautiful, but when she was introduced to the young people of her church she couldn't enter into their gay, if slightly goofy, talk. There was no getting around it, Sally was a young stranger in her own land.

Numbers of teen-aged "missionary kids" are returning to North America each year. They are well-educated, well-travelled, spiritually grounded boys and girls. But they face some real problems and adjustments.

Even the young person who has lived at a school for missionaries' children on the field will hide a deep fear of an unknown future. Six weeks before her flight home, Sally became silent and unresponsive. She wouldn't enter into the fun of dormitory life or share her thoughts with her closest friends. At last her unhappy face broke into a shower of tears on her house-mother's shoulder.

"I'm so afraid," she sobbed. "What if something happens to Mother and Daddy while we are apart? How shall I get along without them? Besides, I have no friends at home. How can I make them?"

Gently Sally was reminded of God's love for her, of His promise never to forsake her, of the sacrifice her parents were making in letting her go. When she began to contemplate her sacrifice of her home-life in the light of eternity, and realized that here was the one great contribution she could make at her age to the winning of souls for Christ, Sally accepted God's plan for her life and her future took on a new purpose.

The dearth of jobs in Africa makes it almost impossible for a missionary's

teen-ager to earn his own spending money. Occasionally a youngster can find paying holiday work in a Mission headquarters dispensary or bookshop, but any pocket money is usually earned by baby-sitting for mother. It is small wonder that some of our children do not tackle job-hunting in the homeland with enthusiasm. Their inexperience fills them with a sense of insecurity.

After a few weeks at home, Sally is caught up sharply in the realization that by American standards her sense of values is different. Her years in Africa have offered no opportunity to learn the value of the dollar or the amount of work that goes into earning it.

Her value of time is askew, also. There never seems to be enough of it. She has lived in a country where "it is not good for the Christian soul to hustle the Arian brown: for the heathen smiles and the Christian riles and it weareth the Christian down." Kipling could have written these lines about Africa with the same degree of accuracy.

Sally's evaluation of many things is off balance, too. Life in Africa is wholesome, but unembellished with beautiful furniture to warp in the wet season, or costly cloth to be eaten by the ants. Missionary mothers leave sterling silver and choice china in the homeland more often than not. How can Sally appreciate the worth of things many of us take for granted when she has had no contact with them?

But these are not the outstanding worries of a parent's heart. Initiative and confidence can be gained; values can be taught. Our greatest concern for our children lies in two spiritual dangers:

One—these youngsters have been surrounded by the gospel since they were born. As babies they played in their buggies while Mother taught the women's Bible classes. As small children they trotted or rode to the villages with their parents for visitation or services. Because their lives have been so saturated with the teaching of God's Word, Chris-

tianity may have become commonplace—a system of beliefs to be accepted; nay, even taken for granted. A gospel-hardened heart in the hands of Satan is easy prey for cynical teachers and exponents of modern philosophy.

The second danger lies in the temptation to self-pity and bitterness which the enemy uses to alienate our boys and girls from Christ and from their parents. Satan plants the seed for self-pity and lets it be watered by some well-meaning but unthinking church member who pats a missionary youngster on the shoulder and says in effect, "You poor dear, not to have your parents when you need them most." From such small beginnings the plant of self-pity can grow with each normal teen-age discouragement, and the disappointments that come to Sally may be interpreted by her as the direct result of being a missionary's child, not as being standard problems of the teen-age set. Self-pity, full grown, bears the fruit of bitterness and rebellion. Some young people have been known to reject their parents for having "forsaken" them.

Christian friend, how would you feel if you had to leave your teen-ager, knowing his problems and weaknesses, and go 5,000 miles away for four years, leaving him in the care of someone else?

The questions in your mind would be those of a missionary parent: Who will encourage him in his duties and guide him in wise choices of subjects? Who will tactfully and prayerfully encourage him in his life for the Lord; without offending his sensitive nature and stirring his heart to resentment? Who will supply his craving to be loved and needed, lend a helping hand if trouble comes? Who will pray and counsel with him in his choice of a career, help attain his goal if he is financially unable?

These young people are a great potential for God. Many of them are blessed with above average I.Q.'s and a good education. Their travel and life in foreign lands has given them a broad vision of other people and their needs. They have a splendid Christian heritage from Godly praying parents. And if they receive the loving guidance, encouragement and education they need, they will form an important nucleus of the next generation's ministers, missionaries, and the spiritual men and women who are the backbone of the churches at home.

From the "Sudan Witness"

Character is not made in a crisis—it is only exhibited.—*Robert Freeman.*

Often the first steps toward happiness are the Church steps.

The Tie That Binds

(Continued from page five)

So the heart had its way over the head. The Fawcetts stayed for a ministry of fifty-four years in Wainsgate and nearby Hebden Bridge. Next Sunday Mr. Fawcett preached from the text in Luke 12:15, "A man's life consisteth not in the abundance of the things he possesseth," and after the sermon he lined-out, and the congregation sang, the hymn he had written the previous midnight:

*Blest be the tie that binds our hearts in Christian love,
The fellowship of kindred minds is like to that above.*

This self-sacrificing decision on the part of John and Mary Fawcett brought a new impulse to the preacher's mind, and a new power. He opened a training school for young preachers, published a volume of hymns, built a new meeting-house, wrote several books, among these an "Essay on Anger" which became a particular favorite of King George III. This monarch offered Mr. Fawcett any benefit he could confer, but the offer was declined with the statement that "he lived among his own people, enjoyed their love; God had blessed his labors among them, and he needed nothing which even a king could supply." In 1811, Brown University in Providence, Rhode Island, conferred upon him the degree of Doctor of Divinity. The hymn and one other, "Lord, dismiss us with Thy blessing," are his monument. For nearly two hundred years they have been the parting benediction upon all kinds of religious gatherings the world around.

The above article, submitted by the Commission on Church Music, is from *The Gospel in Hymns* by Albert Edward Bailey (Charles Scribner's Sons, N. Y., 1950).

It Seems to Me

Norman A. Wingert

IT IS AMAZING the inordinate value we Americans put on the dollar and on what it will buy. The one-time American virtues of thrift and industry have ever so subtly become the vices of avarice and covetousness and soft living, and even Christians are not aware of the crass materialism to which we have gravitated.

This, it seems to me, is serious—deadly serious.

We have the examples of Greece and Rome, and yet are we not going down the same road.



Radio and television arouse new desires and convince us that conveniences which yesterday were only dreamed-of luxuries have become necessities today, and we straightway mortgage our independence and our souls to get them.

With big, bold type, newspaper ads announce bargains we "cannot afford to pass up." Give-away programs thrill the winners, depress the losers. Gambling from penny ante to sweepstakes, is a major form of the wide-spread mania of getting something for nothing. Twenty billions of dollars are gambled annually in the United States.

Usury, stock-market manipulations, lotteries, quacks, trusts, robberies and a thousand and one other devious devices prove so plainly that the love of money is the root of all evil. In the materialistic heart-throbs of our generation, it is surprising how large a percentage of men and women will take a financial advantage if they feel they can get away with it.

Even among Christians how secular and materialistic is the average conversation in every-day contacts. When neighbor meets neighbor each tells the other about the things he has or the things he is going to get. We are encumbered with things. Our possessions possess us. Great is the sin of covetousness, and we hear only a whisper from the pulpit.

What shame it is that we worship so much at the dollar shrine, thanklessly ignoring—in the average conversation, at least—Him who is the Giver of all we have. The Bible speaks plainly: "Keep your lives free from the lust for money; be content with what you have." (*Hebrews 13:5, Phillips translation.*)

Our Pastor Met the Summer Slump

(Written by a member from one of our city churches)

MOST congregations look forward to the summer holiday months with apprehension as they anticipate the summer slump. This is especially true in city churches where the heat is more oppressive than in open spaces, and a longing to "get away from it all" for a few hours or days is entirely normal.

Two factors empty our church in the hot months. First, most families have their vacations then because the children are out of school. Second, with most men working during the week days, the temptation comes to head for the country on weekends. Unfortunately, many people in either situation by-pass church attendance.

Our pastor determined to meet the traditional summer slump head on and resolved to stem the tide in all ways possible. Among other things he did these: He emphasized that much of the summer slump is in attitude rather than in lessened attendance. Special effort should be directed toward keeping morale high. It is very easy for Christ's Crusaders chairmen and Sunday-school superintendents to assume that things will be bad in the summer and then plan for a let-down. Our pastor feels that summer programming should be equal to the best of the year, and that deliberate effort should be put forth to keep spirits high.

One way he accomplished this was to work hard in laying groundwork for stimulating announcements about forward progress during the summer. In our case, this involved plans to enlarge our building, news that several new families would soon be coming to church and the enrollment of new scholars in our Sunday school during the vacation months. He says that most families move during the summer, and that is the time to "go fishing" for them.

Another item he stresses is keeping offerings from sagging in the scorching sun. "Evangelism knows no vacation time," he declared, "and with Christ it is always Fall—harvest time." People who leave the city should leave their offerings behind for the Sundays missed, or catch up on their giving when they return. The first plan is best because

most of us are "broke" when we come home. This is a real spiritual blessing to vacationers and a hearty boost to the ones holding the fort at home.

Many congregations are tempted to lift some of their services during the wiling times. But this is a mistake. Why should the ones who desire a service be penalized because many are gone? We are thankful that our pastor is willing to preach to small groups when necessary, and as far as we can tell, his inspiration is as good then as when the church is full.

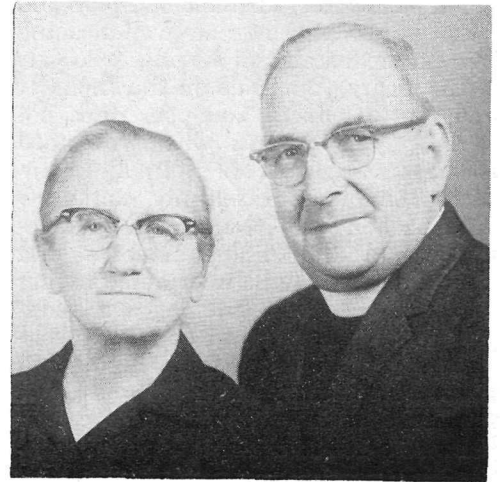
He really frowns on combining Sunday-school classes just because only a few are present in a given class. He says that such times constitute golden opportunities for teachers to have intimate talks with their scholars, perhaps about catching frogs, and perhaps about asking Christ into their lives. When classes are combined, morale ebbs and the summer slump has taken over.

Our pastor likes to plan special activities for the summer months. One big spirits-booster is the church picnic. Much good publicity, contests and prizes, and plenty of food made our last picnic a wonderful day for the young and old. He favors a church softball league to keep the young people interested as the mercury soars, along with camp-outs and field trips. Then, just a backyard get-together provides much good fellowship. There's no better way to get acquainted with a new family.

He reminds us that not all vacationers are headed away from our city. Many will come over weekends if invited. What better way to cheer up everyone in church than to bring a visiting family? He underlined this advice one day last summer by planning a picnic with several out-of-town families and getting all of them to our morning service!

One hot Sunday evening he told us about two thriving city churches who planned to make their biggest attendance gains in July and August in the last two years, and they were able to do just that—mainly because they expected to. Then he told us that we can do the same, and some of us are ready to believe it!

Meet H. H. Brubaker



Rev. and Mrs. H. H. Brubaker

SOME of the Lord's servants are versatile and serve God through His church in many responsible tasks. The present superintendent at Messiah Home, Harrisburg, Pa., Brother H. H. Brubaker, is one of these.

He is one of a large number of workers in our fellowship who was brought to know Christ as his Saviour under the ministry of the late Bishop J. R. Zook during revival services at Messiah College. He was then a young man of nineteen years. Almost concurrent with his conversion his early impressions of missionary work became crystalized, and, after completing the Bible and Missionary course, he joined our African Mission staff in the fall of 1922.

On the mission field he met and married Miss Grace E. Book on June 3, 1926. Two children, Ronald and Edna, both born in Rhodesia, now married and living in America, constitute their family. In June 1929 Brother Brubaker was chosen the second superintendent of the African Mission work, succeeding the late Bishop H. P. Steigerwald. He was ordained bishop while on furlough in 1932 at his home church in Mechanicsburg, Pa.

Their second furlough was extended somewhat due to conditions caused by World War II. Brother Brubaker gave some time as director of a Civilian Public Service Camp in northern California.

Braving the hazards of ocean travel in wartime, they returned to Africa in 1943, leaving their two children in

America. Their children later rejoined their parents in Africa. During the time in America, Bishop Brubaker served as moderator of the 1942 General Conference.

He was superintendent of our work in both Northern and Southern Rhodesia for nearly twenty-two years. Besides this heavy assignment, he served as president of the interdenominational Southern Rhodesia Missionary Conference for six years and was active on its executive committee twelve years.

Upon their return from the mission field in 1951 they resided at Grantham, Pa. He then accepted the presidency of Niagara Christian College and served for five years. While he was a member of the Canadian Conference he was twice chosen as moderator.

He has served on the Ministerial and Examining Boards, Board for Schools and Colleges, and, since 1953, has been General Conference Secretary. As Conference Secretary he also serves as Secretary of the Board of Directors and the Board of Administration.

The Brotherhood at large has appreciated these many services and wish Brother and Sister Brubaker much of God's grace and blessing. A fond hope is entertained that they will continue to be used of God to help set the tone for the church's coming days.

BISHOP'S MESSAGE TO 1962 ATLANTIC REGIONAL CONFERENCE

Henry A. Ginder

GREETINGS to all in attendance at the fifth annual Atlantic Conference. We are delighted to enjoy the comfort and beauty of this new sanctuary of the Fairland congregation.

We rejoice in the grace of God which has rested upon us since the last Regional Conference. Under God, this has been a good year. I sense, from you as pastors, an increasing burden for the edifying of the church and a growing concern for the salvation of sinners.

In a number of congregations the Lord came in gracious revival blessing. How heartening this is. This has resulted in our best year of increase in church membership. There was a four per cent increase. There is also a marked improvement in giving. Last year our contributions increased eleven per cent. This year there is a twenty-four per cent increase. Our hearts sing "Praise to God, immortal praise."

We would be too optimistic to feel that there are no areas of concern or no areas which need guidance. I am sure you will appreciate a rather frank word from my heart on several of these areas.

1. I am concerned about a number of our congregations that have not "broken through" to do a real ministry in their communities. Sinners are not attending. There is not much association with other Christians. I am sure that to such congregations this is a real burden. Brethren, I believe we have only a short time to do what we ought to do. The slogan, "They must be reached in our generation," is changing. We say now, "They must be reached in this decade." This means that we must "break

through" our own fears, our inhibitions, amend our careless ways, cease our unfriendliness and correct any other barriers which traditionalism has built as barricades. To this end, may God help us!

2. Another concern is on the opposite end of the platform. There is real danger that we "break through" in a manner that we are "broken" by the time we come through. We are with the people all right, but they can't sense clearly what we believe. Our communities respect us for any program adaptation that better serves Christ and our constituency, but if we don't know where we stand and what we believe, they surely will not understand. When such is the case they fail to respect us—they are inclined to even loathe us. We must know clearly where we stand. We stand where the Bible stands. This, we must communicate to our communities.

I was encouraged, recently, to hear of one of our brethren, who serves in the educational system of his community, say that he feels we must provide for more adequate instruction and indoctrination in the things for which we stand as a church. I urge, brethren, that after people are saved, and when they wish to unite with the Brethren in Christ Church, we instruct them clearly in the things for which the church stands, according to our *Manual of Doctrine and Government*.

These things are, of course, not the first items to press when you make your first call to the new convert, which call, according to Dr. Coleman, must be made within forty-eight hours after the person has found Christ. Dr. Coleman says new converts should be visited every week for one whole year. Early in this one-year period, they would likely become members of the Brethren in Christ Church.

I urge and insist that people who come to us and those who are now in our fellowship, know clearly that we stand against worldliness, whether such be expressed in materialism, traditionalism, worldly practices in attire, such as jewelry, makeup and the like, or immodesty in attire and attitudes, or immorality in our practices. I am sure that the people to whom we minister will respect us more, we will feel strengthened and God will be pleased if we state what we are "against" as well as what we are "for."

All to whom we minister need to know that we call for a new life in Christ Jesus and that we believe in and practice the fully surrendered, spirit-anointed life. They need to know that we stand with the Word on the more distinctive teachings and practices of the Church. Long hair and the covered head for Christian women, the washing of the saints' feet, the doctrine of non-resistance are based on the Scriptures, and we practice them because the love of God is shed abroad in our hearts by the Holy Ghost.

They need to know that we believe the Christian home is strengthened and beautified by the monogamous marriage and that divorce and remarriage are contrary to God's will. We must continue to make it clear that a new life in Christ produces a clean life and the church insists on a clean life for its membership. These areas of truth need to be presented with sufficient frequency that people know what we believe and for what we stand.

Finally, I would like to express confidence and appreciation for you, our pastors and congregational leaders. I have confidence that each is endeavoring to provide, avoiding these two extremes, a Biblically oriented and Holy Spirit motivated ministry.

Let us stand together as one. Let us strive to perform a ministry to our communities and build up our congregations, thus enabling a "break-through" to those we should serve. And then, standing firmly with the Scriptures, communicate a loving concern for all.

This calls for a new surrender to God, deep searching of our hearts and a renewed seeking for the anointing of the blessed Holy Spirit.

CHURCH NEWS

BULLETIN-BITS

Altoona, Pa. reports a dedication service for six children Sunday morning of Mother's Day. The Mother-Daughter Fellowship dinner with Mrs. Roy Mann as guest speaker, was held in the parsonage basement.

Elwood Flewelling and John H. Martin were guest speakers for the lovefeast services at Silverdale, Pa., June 9-10. Three were received into church membership Sunday morning, May 27.

John Rosenberry, Altoona, Pa., conducted special services in the Brooklyn, New York Church, May 31-June 2.

Abilene, Kansas conducted a recent Sunday morning missions service with Carl Ulery as guest speaker.

Pastor Marlin K. Ressler, Hollowell, Pa., conducted morning devotions over station WAYZ Waynesboro the week of May 28.

Bethel Community Church, Cassopolis, Michigan chartered a bus June 2 for a trip to Chicago. The trip included a tour of Moody Bible Institute, Pacific Garden Mission, and attendance at the Billy Graham Crusade. Glenn Ressler is the pastor.

Roy V. Sider presented the message of dedication at the remodeled Houghton Center Church in Ontario, Sunday afternoon, June 3. E. J. Swalm led in the dedication. Basil Long serves as pastor.

Dr. Titus Books, in charge of the Training School at Wanezi Mission in Southern Rhodesia, underwent eye surgery May 30 at the General Hospital in Bulawayo. His hospital stay was expected to last two weeks.

Sunnymead Open Bible Church and Moreno Valley Community Chapel, California united for a Sunday School Rally, Sunday evening, May 6. Lois and Bob Tidgwell and Jesse Lady shared in the program.

Sherkston, Ontario reports the election of two deacons, John Grant and Claud Sider, at their annual summer council meeting, May 23. A consecration service is planned for Sunday morning, July 8.

John H. Martin spoke in the Father's Day service at Elizabethtown, Pa., Sunday morning, June 17.

A ground-breaking service for the new extension church in Ontario, California was conducted June 3. The placing of curbs, sidewalks, and the widening of the street have been completed. John Buckwalter has been secured as builder.

Dr. and Mrs. John Kreider, serving at the Navajo Mission, became the proud parents of twins, a boy and a girl, May 13. Congratulations!

C. N. Hostetter, Jr., Albert Engle, and Charles Rife shared in the dedication service for the new Red Lion Church, Pa., Sunday afternoon, June 3.

Elbert Smith, Public Relations Director at Messiah College, Pa., was guest minister at Baltimore, Md., Sunday morning, May 20.

Dr. and Mrs. Myron Stern, on short furlough from the Mtshabezi Mission Hospital in Southern Rhodesia, presented a missionary service at Cedar Springs, Pa., Sunday, June 10.

The Conoy congregation, Pa., joined with the Congregational Mennonite Church in Marietta in chartering a bus for a trip to New York City. One of the high points of the trip was attendance at the Bowery Mission.

A new congregation has been organized in the Atlantic Conference. The Centreville Brethren in Christ Church near Rohrerstown, Pa., held their first services Sunday, June 3. J. Clair Shenk serves as the pastor.

The pastors and their families of White County, Tennessee came together for a time of fellowship in the grove of the DeRossett Church. Forty persons were present, with members of the DeRossett congregation serving as hosts.

Miss Dorothy Kniesly of the Fairview congregation, Ohio leaves for a term of service at the San Francisco Mission. A consecration service was held the evening of June 3 with the Home Mission Board representative, Andrew Slagenweit, speaking the message and conducting the service.

ELIZABETHTOWN PASTOR COMPLETES SEMINARY WORK

R. Donald Shafer completed his seminary work, receiving a Bachelor of Divinity degree from Eastern Baptist Theological Seminary in Philadelphia, Tuesday, May 22. He completed his work as an honor student.

The son of Raymond and Hannah Shafer, Waynesboro, Pa., Donald graduated from Messiah Academy in 1954 and from the College with a Liberal Arts degree in 1958. His service at Elizabethtown began as a call to be assistant pastor to Henry Miller in 1957. In September, 1959 he was ordained and became pastor of the congregation. He, with his wife, the former Marlene Engle, Abilene, Kansas, reside in the parsonage at 620 S. Hanover St. They have two children, Bernice Elaine, aged two, and Bruce Eric, six months.

J. M. H.

ATLANTIC CONFERENCE QUIZ PLAYOFF HELD AT THE LANCASTER CHURCH

The Messiah Home Chapel Quiz team came out first. Mr. and Mrs. Harold Nevil served as hosts for a fellowship supper held in the parsonage basement. Featured with the service was the awarding of a small trophy to each of the quiz team members. Bertram Hensel emerged as champion of the team with Clifton Hensel, Gregory Nevil, Kathy Bead, Fern Wingerd, and an alternate, Rodney Nevil.

An award was presented to the pastor and wife, Rev. and Mrs. Glenn Hensel, in gratitude for their faithful coaching service. Included in the program was a bit of entertainment, the reading of a poem by Irene Hensel and a prayer by Guy VanDyke. The sixty or seventy in attendance remember this evening of May 29 as a very enjoyable time.

J. A. C.

VALLEY STREET CHURCH, DAYTON, OHIO

Easter Sunday was our red-letter day in Sunday-school attendance. There were 235 present. The following Sunday was observed as Cradle Roll Sunday with twelve cradle roll members.

During the month of April three were received into the membership of the church. Fred Holland served as evangelist for the week of evangelism. His messages proved to be heart searching and spiritually uplifting. There were a number of responses and seeking the Lord.

Leighton Mann shared with us by word and picture some of his experiences in British Honduras. Jared Hoover gave us insights into Pax service in Greece. Rhoda Lenhart presented the aspects of medical missionary work in Africa.

Currently, we are stuccoing the front section of the church. A part of this was built new just a few years ago.

Mary Ann Brubaker

SILVERDALE, PA.

J. Clair Shenk served as evangelist for the week of evangelism, April 15-22. This proved to be a season of growth in Christian grace. We appreciated a sense of the Lord's nearness and rejoiced with those who responded to the gospel invitation.

Our missionary conference held April 28-29 featured Henry Hostetter, Anna Kettering, Gladys Sider, and Lois Davidson as guest speakers. Raymond Conner and family were with us in a service, presenting interesting experiences of mission work in Virginia.

Other activities included a program by the Messiah College Choral Society; a service with Bishop Henry Ginder; a service Sunday morning, May 20 when four received the rite of water baptism, and the following Sunday three were received into the membership of the church.

E. D. H.

WAYNESBORO, PA.

The theme "We Are Debtors" was used for our missionary conference May 19-20. Missionary speakers included Becky Hossler, Lois Davidson, Leora Yoder, Rev. and Mrs. Lewis Sider, Rev. Wilf Overgard, and Rev. Henry Hostetter.

The congregation was moved to praying and giving more faithfully to missions as they listened to the various messages and saw many pictures of the work now being carried on. The "faith promise plan" was introduced at the conference. The goal of \$3,000.00 was set. A count of the faith promises at the final service indicated the goal was reached. For this we praise the Lord.

Rev. Paul McBeth taught a course on evangelism in the local church April 23-27. These services were well attended, a goodly number had perfect attendance.

The Christ's Crusaders groups sponsored a Springtime Festival in honor of the high school seniors. The Sunday school room was beautifully decorated with a garden theme. Nelson Wingert acted as master of ceremonies for the evening. The Mello Tones from Shippensburg provided good music. The program climaxed with the film "Great Discovery." The young people went home feeling it was an evening well spent.

Five were received into the membership of the church and a baptismal service was held for four adults. Our spring communion service was held Wednesday evening, April 18.

Mrs. M. E. S.

Births

DIEGEL—Louis Franklin, born to Lewis and Louise Diegel, March 15, 1962, Conoy congregation, Pa.

CLUGSTON—Deborah Kay, born to Mr. and Mrs. Galen Clugston, May 5, 1962, Conoy congregation, Pa.

GROFF—Beth Ellen, born to Mr. and Mrs. Wade Groff, May 8, 1962, Manor congregation, Pa.

HAGEN—Timothy Michael, born to Mr. and Mrs. Marvin Hagen, May 9, 1962, Manor congregation, Pa.

HORNBERGER—Paul David, born March 31, 1962, second son of Adam and Alice Hornberger, Pleasant Valley congregation, Pa.

REED—Tina Ellen, born to Mr. and Mrs. Allen Reed, April 13, 1962, Conoy congregation, Pa.

RESSLER—Dale Eugene, born to Nelson and Claudine Ressler, April 24, 1962, Conoy congregation, Pa.

VIDZICKI—Constance Elizabeth, born April 13, 1962 to Mr. and Mrs. Edward Vidzicki, Silverdale congregation, Pa.

Weddings

ULRICH-FOX—Miss Betty Fox, daughter of Mrs. Helen Klepper, Lebanon, Pa., became the bride of Mark Ulrich, son of Mr. and Mrs. Paul Ulrich, Lebanon, Pa., May 26, 1962. The ceremony was performed in the Fairland Brethren in Christ Church by the pastor, Clark Hock.

Obituaries

EDGINGTON—Mrs. Alvina Keck Edgington was born in Poland, Nov. 10, 1889 and passed away at Dayton, Ohio, May 25, 1962. She was a member of the Brethren in Christ Church. She is survived by five daughters: Mrs. Matilda Coleman, Mrs. Alice Lehman, Mrs. Alvina Lehman, Mrs. Myrtle Cotterman, Mrs. Estie Sharp; five sons: William, Robert, Willard, John, and Charles; 40 grandchildren, and 26 great-grandchildren.

Funeral services were held at the Dayton Church with pastor Clarence Brubaker officiating, assisted by Ohmer U. Herr and W. H. Boyer. Interment was in the Woodland Cemetery.

GANTZ—Amos S. Gantz, born December 6, 1907, died at his home May 25, 1962. He was saved in his youth and, shortly after, joined the Brethren in Christ Church. At the time of his death he was active in the Palmyra, Pa. church serving as a trustee and as head usher. He is survived by his wife, Ruth Lauver Gantz, a daughter, Linda, at home, two sisters, a brother and his father, Cleveland Gantz, Palmyra, Pa.

Funeral services were held at the Palmyra Brethren in Christ Church with pastor David McBeth officiating. Interment was in the Hershey Cemetery.

HEISEY—Simon L. Heisey was born May 31, 1903 and departed this life May 28, 1962 after an illness of about nine months. He leaves a wife, two daughters, four grandchildren, and three sisters. Services were conducted from the Nissley Funeral Home, Mt. Joy, Pa., with Rev. C. R. Heisey in charge. Interment was in the East Donegal Cemetery.

MCC News

PAXMAN KIDNAPPED BY VIETNAMESE COMMUNISTS

AKRON, PA., (MCC)—Paxman Daniel Dale Gerber, 21, of Dalton, Ohio, an MCC worker serving at the Christian and Missionary Alliance



Leprosarium eight miles south of Banmethout, Vietnam, was one of three American church workers kidnapped Wednesday, May 30, by Communist guerillas.

Dr. Eleanor A. Vietti of Houston, Texas, and Rev. Archie Mitchell, of Ellensburg, Wash., both serving at the leprosarium, were the two other workers taken captive.

Mrs. Mitchell, the four Mitchell children, and four nurses were not harmed. They have sought safety in Banmethout. The 250 lepers at the

hospital were ordered by the guerrillas to leave the hospital and return to their home villages.

Banmethout lies in the central highlands of Vietnam. It is located approximately 200 miles northeast of Saigon, the capital of Vietnam, and 150 miles northwest of Nhatrang, where the MCC has another hospital unit.

The raid on the CMA leprosarium marked the first time that the Viet Cong, as the Vietnamese Communists are known, raided a hospital. Rev. T. Grady Mangham, director of the Christian and Missionary Alliance, said the Viet Cong attacked the camp in strength, stealing food, and medical supplies. He said prospects of recovering the missionaries might be good "because it would be the worst kind of propaganda for the Viet Cong to harm these people. Local people know the good work of our missionaries there and the medical program they have been operating for many years."

Units of the Vietnamese army were sent to look for the kidnappers soon after the attack.

Dan Gerber's duties at the leprosarium included maintenance work and operation of a diesel electric plant. The MCC has supplied

personnel to the CMA leprosarium for several years.

Gerber is the son of Mr. and Mrs. Nathan Gerber, RD 1, Dalton, Ohio. He graduated from Dalton High School in 1958 and attended Goshen College in 1959-60. He went to Heston College, Kansas, for his sophomore year in 1960-61. In August, 1961, he began a three-year term of service in the MCC Pax program. Dan is a member of the Kidron (Old) Mennonite church, Ohio.

REFUGEES BEING MOVED FROM ELISABETHVILLE CAMP

AKRON, PA. (MCC)—Moving of thousands of Baluba refugees from the Elisabethville refugee camp in Katanga, Congo, to South Kasai is now in process. The first trainload of 1028 refugees left the camp on May 8. Archie Graber, MCC worker and Congo Protestant Relief Agency field director, is directing the movement of the refugees upon request from the United Nations.

The refugee camp near Elisabethville was formed last September during the fighting in Katanga. About 55,000 refugees from perse-

cuted tribal groups are in the camp. More than 30,000 of these are Balubas who had been living in Katanga but who now want to return to their former tribal homeland in the Bakwanga region of South Kasai.

Archie Graber wrote on May 8, "This afternoon the first trainload of refugees left this terrible camp where they have been more or less imprisoned since last September. They were really happy to go. More than 30,000 are waiting to go. The next load is to leave this Thursday."

"This is a trial trip. They will be traveling through enemy territory. From Kamina they will be airlifted the rest of the way, because of a missing bridge on the railroad. The trip will take 24 hours."

"When I spoke in the refugee camp on May 6, they were all excited to think that they would soon be leaving. Their last songs were 'God Will Take Care of You' and 'God Be With You Till We Meet Again.'"

"Still more refugees are coming into the camp in order to escape the fighting around here. Thus it will take a long time to clear out the camp."

World Missions

Africa

General Superintendent's Residence: P. O. Box 711, Bulawayo, Southern Rhodesia, Africa
Bishop and Mrs. David Climenhaga
Miss Velma Brillinger

SOUTHERN RHODESIA

Bulawayo Mission and Missionary Children's Hostel, 40 Leander Avenue, Hillside, Bulawayo, Southern Rhodesia, Africa
Rev. and Mrs. Ira M. Stern

Matopo Book Room: P. O. Box 554, Bulawayo, Southern Rhodesia, Africa

Rev. and Mrs. Donald Zook

Matopo Mission: Private Bag 191T, Bulawayo, Southern Rhodesia, Africa

Rev. and Mrs. J. Robert Lehman

Rev. and Mrs. Jacob R. Shenk

Miss Mary C. Engle

Miss Nancy Kreider

Earl Lebo*

Mr. and Mrs. Robert T. Mann*

Miss Dorothy M. Martin

Miss Eva Mae Melhorn

Miss Mildred E. Myers

Miss Eva Mae Peters

Matopo Outstations: Private Bag 225T, Bulawayo, Southern Rhodesia, Africa

Rev. and Mrs. Frederic L. Holland

Mtshabezi Mission: Private Bag 102M, Bulawayo, Southern Rhodesia, Africa

Mission Staff:

Rev. and Mrs. Glenn C. Frey

Rev. and Mrs. Alvin J. Book

Miss Anna J. Graybill

Miss Miriam Heise

Miss Ruth Hock

Carl Knepper*

Miss Erma Mann

Miss Lois Jean Sider*

Miss Edna M. Switzer

Outstation Staff:

Rev. and Mrs. Albert R. Harvey

Mtshabezi Mission Hospital: Private Bag 101M, Bulawayo, Southern Rhodesia, Africa

Dr. and Mrs. Robert Worman

Miss Gladys Lehman

Phumula Mission (West Gwaai S.N.A.): P. O. Tjolofo, Southern Rhodesia, Africa

Rev. and Mrs. George Bundy

Hospital Staff:

Dr. R. Virginia Kauffman

Miss Evelyn Noel

Wanezi Mission: Private Bag 129S, Bulawayo, Southern Rhodesia, Africa

Mission Staff:

Rev. and Mrs. J. Elwood Hershey

Dale Hess*

Miss Martha Lady

Miss Erma Lehman

Bible Institute Staff:

Rev. and Mrs. Titus Books

Miss F. Mabel Frey

Outstation Staff:

Rev. and Mrs. Joseph Ginder

NORTHERN RHODESIA

Macha Mission: Private Bag 11xc, Choma, Northern Rhodesia, Africa

Mission Staff:

Rev. and Mrs. George Kibler

Miss Dorothy J. Gish

Miss Edith E. Miller

Glenn J. Schwartz*

Hospital Staff:

Dr. and Mrs. Alvan E. Thuma

Miss Norma G. Brubaker

Miss Edna E. Lehman

Nahumba Mission: P. O. Box 173, Choma, Northern Rhodesia, Africa

Rev. and Mrs. A. Graybill Brubaker

Rev. and Mrs. H. Frank Kipe

Cornelius Musser*

Marshall Poe*

Sikalongo Mission: P. O. Box 131, Choma, Northern Rhodesia, Africa

Rev. and Mrs. Keith Ulery

Miss Mary E. Heisey

David Livingstone Teacher Training College: Private Bag 1, Livingstone, Northern Rhodesia, Africa

Miss Ruth Hunt

Miss Fannie Longenecker

India

General Superintendent's Residence, Saharsa Mission: P. O. Saharsa, N. E. Railway, District Saharsa, Bihar, India

Rev. and Mrs. William R. Hoke

Miss Esther G. Book

Miss Erma Z. Hare

Barjora Mission: P. O. Barjora via Murliganj N. E. Railway, District Saharsa, Bihar, India

Rev. and Mrs. Arthur L. Pye

Miss Beulah Arnold

Madhipura Mission: P. O. Madhipura, N. E. Railway, District Saharsa, Bihar, India

Dr. and Mrs. Lowell Mann

Miss Mary Jane Shoalts

Banmankhi Mission: P. O. Banmankhi, N. E. Railway, District Purnea, Bihar, India

Rev. and Mrs. Charles E. Engle

Purnea Mission: P. O. Purnea, N. E. Railway, District Purnea, Bihar, India

Rev. and Mrs. Charles E. Engle

Ulubaria Mission: P. O. Ulubaria, District Howrah, West Bengal, India

Rev. and Mrs. A. D. M. Dick

"Anand Bhawan," 5/3 Roop Nagar, Delhi, India

Rev. and Mrs. Joe B. Smith

Delhi Mission: III M-24 Lajput Nagar, New Delhi, India

Rev. and Mrs. Allen S. Buckwalter

Woodstock School, P. O. Landour, Mussoorie, U. P., India

Miss Mary E. Stoner

Japan

11 Tokaichi, Hagi-shi, Yamaguchi-ken, Japan

Rev. and Mrs. Peter A. Willms

Edna Wingerd*

1179 Higashi Fukagawa, Nagato-shi, Yamaguchi-ken, Japan

Rev. and Mrs. John W. Graybill

396 Kyodo-machi, Setagaya-Ku, Tokyo, Japan, c/o Mrs. Toshiko Isshiki

Rev. and Mrs. Doyle C. Book

Cuba

Cuatro Caminos, Habana Province, Cuba

Temporarily Displaced: Rev. and Mrs.

Howard Wolgemuth, #1 Richmond Ave.

Kingston 10, Jamaica

Missionaries on Furlough

Miss Anna R. Wolgemuth, R. D. 2, Palmyra, Penna., Box 291.

Miss Lois P. Davidson, R. 1, Garrett, Ind.

Miss Leora G. Yoder, c/o Leroy G. Yoder, R. 9, York, Penna.

Miss Kathryn Hossler, 103 N. Hanover, Elizabethtown, Pa.

Miss Rhoda Lenhart, 103 E. George St., Arcanum, Ohio.

Rev. and Mrs. Lewis B. Sider, Grantham, Pa.

Miss Ruth Book, 280 Eighth Ave., Upland, California.

Miss Anna L. Kettering, 90 Main St., Campbelltown, Pa.

Miss Florence R. Hensel, c/o Rev. Glenn A. Hensel, 1153 Hudson St., Harrisburg, Pa.

Miss Elva F. Lyons, R. D. 2, Midland, Mich.

Rev. and Mrs. J. Earl Musser, c/o Jesse Brechbill, Grantham, Penna.

*1-W and voluntary service workers

Contributions to World Missions

send to:

BRETHREN IN CHRIST CHURCH

Office of the Treasurer

48½ S. Market St.

Elizabethtown, Pa.

Contributions to Missions in America

send to:

Andrew Slagenweit

West Milton, Ohio

MOSER REPORTS FROM HONG KONG

HONG KONG, (MCC)—Millard Moser, MCC director in Hong Kong, wrote on May 22 as follows concerning the refugee situation: "People continue to swarm in with the Communist authorities making no apparent attempt to stop them. On Saturday we went out to the border area and talked with six young refugee boys who had come across the border about an hour previously and had been captured by the Gurkha troops and were to be deported soon. They did not appear to be starving; however, they said they did not have enough to eat and this is obviously true. It is hard to say exactly to what extent they were cases of malnutrition since this is something a doctor would have to decide. Their wrists and hands did look very thin as did their arms. They were dressed in very old patched clothes but they did have shoes on, although in one case they had holes all over. They were between the ages of 20-30 and had been farmers. They had been walking five days to get to the border. From talking with these boys it is obvious that food is in very short supply and work is very long and arduous.

"The Hong Kong government's attitude continues to be one of deporting to China all those who have been captured. They have tried with not too much success yet to strengthen the fence at the border. British troops, police, and Gurkha troops are being used to round up the refugees. A large area has been closed to the public to prevent the local population from going into the hills in attempts to find relatives, etc. In most cases if the people escape the initial police net they are safe. There seems to be a growing resentment on the part of many Chinese in regards to the government's action and there could easily be more serious trouble.

"In general the relief agencies recognize the necessity of the government's taking this action but are encouraging the government to be humane and to compromise where possible, as in cases where refugees have already found their way to the city and are applying for registration cards or have been reunited with relatives. The agencies are also urging that other countries such as the U.S., Canada, Australia and Taiwan, accept these refugees such as they did those refugees from Hungary—making legislation allowing groups of refugees in large numbers to come to their countries. Quite likely they will also urge that some attempt be made to send food into China. There is not much that can be done immediately at the border since the government is already giving each of the refugees a meal and does not wish to have the voluntary agencies there."

News Items

CMA VOTES FOR MERGER WITH MCA

NEW YORK—The Missionary Church Association of Fort Wayne, Ind., must now take the next step if a proposed merger with the larger Christian and Missionary Alliance is to take place.

Delegates to the recent annual meeting of the Christian and Missionary Alliance in Miami, Fla. voted overwhelmingly in favor of the proposed organic merger.

The question of merger will now become one of the foremost issues in the general conference of the Missionary Church Association in Fort Wayne in August. The name of the merged church would be The Missionary Alliance.

Merger discussions between the two evangelical Protestant groups have been continuing for more than two years, based on the similarity

of doctrinal teachings and because some Missionary Church Association foreign missionaries have been at work for many years under appointment by the Christian and Missionary Alliance. If the two groups unite, the new Missionary Alliance will have almost a thousand missionaries overseas; 1,300 congregations in America with about 80,000 members; 1,800 official ministerial workers, and an annual foreign missionary fund of about five million dollars.

The joint merger committee has been headed by Dr. Nathan Bailey of New York, president of the Christian and Missionary Alliance, and the Rev. Tillman Habegger of Fort Wayne, president of the Missionary Church Association.

ADVENTIST FOUND NOT GUILTY OF "DOING BUSINESS ON SUNDAY"

NEW YORK (EP)—A Special Sessions Court, in a two-to-one decision, has found a missionary not guilty of a charge of doing business on Sunday.

Howard C. Lund, the missionary, had received a summons while he was working on Sunday in the "Faith for Today" printing office. Mr. Lund was printing material for a TV show also called "Faith for Today."

The printing office and television program are activities of the Seventh-day Adventist Church, which Mr. Lund serves as a missionary. Because Mr. Lund observes Saturday as the Sabbath, and explained that the printing office is closed on Saturday in accordance with Adventist observance of the Sabbath, the Court handed down its not guilty ruling.

TRUMAN ON RED INFILTRATION OF CHURCHES

NEW YORK (EP)—Have Communists actually infiltrated American Churches? Former President Harry S. Truman doesn't think so.

While enjoying a brisk constitutional of 5th Avenue, he said, with reference to this question: "It doesn't worry me at all. Everyone knows you can't be a Christian and a Communist too."

There has been trouble in the world "ever since Jesus Christ came here, and there's going to go on being trouble," maintained Mr. Truman. And he added, "That's why He came."

EISENHOWER CALLS FOR DEDICATION TO GOD AND COUNTRY

PHILADELPHIA, PA. (EP)—Dedication to materialistic goals can endanger America's future, but in dedication to God and country "is our common and greatest inspiration." So said former President Dwight D. Eisenhower in an address at the century-old Union League, one of Philadelphia's most exclusive clubs.

General Eisenhower told some 2,500 Union League members and guests: "Our industrial plans may flourish, our universities may thrive, our commerce may crowd the markets of the globe; but all this will be sterile and finally lost unless love of country transforms material success into spiritual greatness."

"This," he maintained, has been the story of America's past; may it be always so of her future!

Love of country, he said, has always led Americans from selfish preoccupation to "the heights of patriotic enterprise."

"Should we, as a people, even weaken in our conscious love of country, then, indeed, will our nation be in grave danger," he said.

ASSEMBLIES MISSIONARIES REPORT QUIET IN CONGO

SPRINGFIELD, MO. (EP)—In contrast to difficulties reported by some missions groups, missionaries of the Assemblies of God in the Congo report no violence, hostility or hindrance to their ministry.

Correspondence received by denominational officials at the headquarters here from the Rev. J. W. Tucker, located in Paulis, Congo, indicates that peace and order prevails in his area of northern Congo.

Currently, the Assemblies of God has six missionaries in Congo.

OCKENGA: END OF WHITE MASTERY IN WORLD IS BEGINNING OF WHITE MINISTRY

BOSTON (EP)—Dr. Harold J. Ockenga, pastor of Boston's famed Park Street Church, told the closing session of the 23rd annual Missionary Conference in the 153-year-old church that "the end of white mastery in the world is the beginning of white ministry in the world."

"The white race has a great debt to pay," he stated. "You and I did not incur it, but we can help to discharge it. We are debtors to Christ for what He has done for us and like the Apostle Paul, we can only pay our debt to Him by discharging it to mankind."

In the annual one-day campaign for the support of the Church's missionary program, a total of \$273,713 was collected.

Park Street Church conducts one of the most extensive missionary programs of any congregation in the nation, with 113 missionaries working in 50 countries. Since the program was initiated by Dr. Ockenga in 1940, the church has raised over \$3.8 million for missionary work.

CONSERVATIVE BAPTISTS MAP AREA RALLIES

WHEATON, ILL. (EP)—"Operation Go" is the tag which publicizes 63 area rallies scheduled for November and December, 1962, by the Conservative Baptist Association of America to promote evangelism and missions at the local church level.

Sponsored by the denominations Foreign and Home Mission Societies, the object of the rallies is to "build a tidal wave of prayer support for missionaries and national Christians."

Another aim of the effort, the denomination said here, is to "make known to pastors and church members the work of the mission societies and give extensive opportunity for questions on all subjects related to the societies and their work."

CHURCH LEADER SUFFERS STROKE

CIRCLEVILLE, OHIO (EP)—The Rev. Lester C. Benner, general superintendent of the Churches of Christ in Christian Union with headquarters here, suffered a stroke on Friday, April 5, and as a result, his car was involved in a collision with another. He suffered head and chest injuries in the accident. A retarded recovery necessitated the removal of a blood clot from the brain twelve days later.

Mr. Benner was returned from the University Hospital, Columbus, Ohio, to his home at Amanda, Ohio, on April 30. Says a church spokesman: "He is showing continued improvement but his left side remains paralyzed though there are signs of returning use. He was erroneously reported as killed in the accident. The prayers of our evangelical friends for his complete recovery and restoration are solicited."